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THE NEW UNITY

For Good Citizenship; Good Literature; and Freedom, Fellowship and Character in Religion.

VOLUME XLII. CHICAGO, SEPTEMBER 22, 1898. NUMBER 4.

•••• Humanity. ••••

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THE IOWA LIBERAL CONGRESS OF RELIGION.

This organization, auxiliary to the National Liberal Congress of Religion, sends greeting and invitation to all persons and organizations who are willing to unite for the advancement of religious unity across the lines of sects and creeds, and in the interests of love and progress, to be present, either individually, or through regularly appointed representatives, at the Fifth Annual Meeting of the National Liberal Congress to be held in connection with the Trans-Mississippi International Exposition, at Omaha, Neb., October 18–23, 1898.

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Standing Committee, Iowa Liberal Congress

Cedar Rapids, Ia., Sept. 10, 1898.

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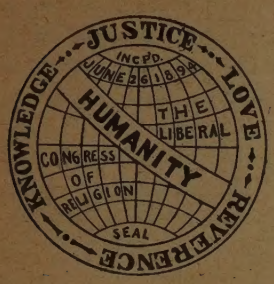
THE NEW UNITY

VOLUME XLII. THURSDAY, SEPTEMBER 22, 1898. NUMBER 4.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

You say, "Where goest thou? I cannot tell,
And still go on. If but the way be straight
It cannot go amiss! Before me lies
Dawn and the day; the night behind me; that
Suffices me; I break the bounds, I see
And nothing more; believe, and nothing less.
My future is not one of my concerns.

VICTOR HUGO.

An exchange holds Spain responsible for the cigarette and sees in current history a vindication of the law of retribution.

Carroll D. Wright, the eminent statistician, estimates that every saloon costs a municipality twenty-one dollars in crime and pauperism directly traceable to the saloon for every dollar they contribute to the municipal treasury. Certainly this is poor financiering.

Speaking of vacation schools "*Learning by Doing*," an educational paper published in Battle Creek, Michigan, says:

Almost anything is commendable that promises to check the growth of those "gangs" of juvenile toughs, for which the long summer vacations are particularly conducive. But the vacation school must differ from the ordinary type of school, or it will surely be a failure. The children of the poor will not willingly consent to be kept at their lessons, while their more favored schoolmates are having a good time at rural resorts. The only way to make the vacation school a success is to make it so attractive that the children will prefer it to the streets. It should combine the interest of a playground and a workshop, with the fullest relief from the book tasks.

The recent astounding development in the Dreyfus case is another sad commentary upon the fallibility of human tribunals. Surely Zola and Dreyfus will yet be vindicated.

"And ever the right comes uppermost and ever is justice done."

We print as our frontispiece this week the circular letter sent out by the committee appointed by the Iowa State Congress held last winter at Cedar Rapids. The circular has been widely distributed throughout the State by the local committee. We give it the most conspicuous place at our command that it may reach the kindred constituency outside the boundaries of Iowa.

Among the designs for the peace jubilee in Chicago is the unique one suggested by Victor Falkenau. He proposes to erect on the lake front a steel globe, sixty-six feet in diameter, supported at the proper angle on perpendicular steel pillars. Pillars and globe are to be illuminated with electric lights and the United States boundaries to receive special treatment upon the face of the globe which is to be revolved by electric motor. Alongside of the American flag is to be displayed the Red Cross flag, symbol of the humanities which let us hope will be the outcome as it was the fundamental inspiration of the last war.

It is a matter of keen regret that President McKinley has found it necessary to call a commision to examine into the conduct of the war. We could have wished that the parties accused of mismanagement or misdemeanor might have rested in the dignity of their position and have allowed history to have vindicated them if they were right or if they erred by mistake or otherwise, it would have been better for them to have silently accepted the discipline, but here again if the commision results in revealing more clearly the horrible dangers of war and the mad abuses that spring therefrom, we as a nation may well drink the bitter waters of humiliation that flow out of the investigation and profit thereby.

The First Regiment of Illinois Infantry, Chicago's own, that last June marched away in such high feather, the pride of Chicago, the enthusiasm of our streets, the buoyancy of our homes, has returned, after only a little more than three months of campaigning, haggard, fever burned and weather worn. Fifty of their number have been laid low,

not one of them by an enemy's ball, although they marched clear up to the danger line at Santiago. A hospital train carried a large number of them from New York to Chicago, and the newspaper says that they are still strewn all the way from Santiago to Chicago. It is a serious lesson, but if human liberty has become more precious and the aspirations ofthe human soul have been vindicated, they have not marched and parched and died in vain. But failing this, if the bitter price of war, the awful realities of the military life have been emphasized to the extent of curbing the passion in the future, the high price is again justified.

But few of our NEW UNITY readers have come within the conscious circle of the life and usefulness of Mrs. John Wadsworth of Pasadena, California, but those who have will know that she has added to the stock of the world's tenderness and ameliorated the severities of life, and they will regret to know that through a long illness she has passed into the quiet. For some years she was a loving attendant upon the ministrations of All Souls Church in Chicago. From thence she and her husband went to the summerland to stay failing health. There they reared a beautiful home in the shelter of which the Editor of this paper found needed renewal when on the Pacific Coast, and the spmpathy of the NEW UNITY on behalf of the many friends everywhere is extended to the loving husband and the fellowship of the Universalist church of Pasadena that in the death of Mrs. Wadsworth have gained perrennial memories and continuous sancities.

The University of Chicago in announcing that the graduate from any good secondary school will be admitted to University privileges without condition and without examinations, will undoubtedly call forth a spasm of alarm among the Martinets who consider themselves the guardians of the higher education. But to our mind it is a movement toward the higher education. The ideal educational institution all the way from the primary school up to the university is a great open door through which students may enter a small hole through which they may pass out at the other side. Not what the applicant may know at the outset, but what he is able to acquire while in school, the culture represented at the end should be the anxiety and the responsibility of the University. There is no disgrace to an institution that undertakes to train fools, but there is great disgrace to an institution that consents to turn out trained fools and ask the world to honor such as its graduates.

J. Sterling Morton, of Nebraska, is clearly one of the foremost citizens of the United States. He will be remembered as one of the early secretaries of agriculture in the Cabinet of the President of the United States, as a man who has proven that a politician may be a gentleman, but most of all will he be remembered as the man who instituted Arbor Day as a legal holiday, and who gave to Nebraska the name of the "Tree Planters' State." The last of the many creditable things inaugurated by this "deliberate patriot" is the starting of the *Conservative*, a weekly paper of high grade. The first issue appeared on the 14th of July. The early numbers are before us. They represent a standard of journalism, typographically, editorially and ethically that is scarcely to be found in any of our great cities. In addition to its wise non-partisan attitude on questions of state, there is a flavor of the West in it. The Indian stories, the pioneer's experience, the tree planter's life are here reflected in most interesting fashion. Mr. Morton is accustomed to big tasks and to success, but if we dared to predict concerning the future of this "*Conservative*," we would be compelled to express the fear that it is too good to live, which is but another way of saying we hope for it long life, and predict for it great usefulness while it lives. Send to Nebraska City, Nebraska, for a sample copy.

We share in the gratitude and earnest sympathy of our venerable correspondent, Mrs. L. H. Stone of Kalamazoo, Michigan, concerning the timely word of Mrs. Woolley in a recent issue of this paper. What she says and what Mrs. Stone says of the well-gowned woman are words of wisdom for which even sensible people are little prepared. We grant all the general principles used in justification of this class of women. We admit the plea for beauty, variety and the woman's obligation as well as privilege to be pleasing, aye, attractive. But it still remains true that there is a consumption of life energy, an occupation of mind and heart to say nothing of the expenditure of money in this direction, that is criminal. When we note the inadequate distribution of the means of livelihood, the difficulty of sustaining high causes and what are avowedly the redeeming and renewing forces in society, the poverty and preoccupancy that are always on hand as a standing excuse for the neglect of these higher claims, we can but feel that the woman who is conscious of her gown and trusts to it for fixing her place in society or attractiveness at any given time, is guilty in the realms of culture and the domain of character of "tithing, mint, annis and cummin while neglecting the weightier matters of the law." When more women occupying the position and enjoying the confidence which Mrs. Woolley and Mrs. Stone do, will speak

their hearts out on this matter, the era of good sense and good conscience in dress will come more speedily, and it will be easier to support some causes that now languish. No braver as well as no clearer words have appeared in our columns for a long time than these words of our respected associates.

In the Current.

We are all afloat upon the same stream, and "safety is in the current." None of us can seriously propose to set up a counter current upon our own responsibility. The foundation of all faith is, faith in the order of things—by whatever name we call it. The real infidel is he who does not feel trust enough to dare to lean calmly back upon the essential tendencies. The essential tendencies are the Will of God—what else? To wish to go against them is to wish some other religion than truth, some other god than God. The wise man, the faithful and devout man, will have no quarrel with the nature of things nor the course of truth. To keep in the current is not only his safety but his joy. If he fails it is because he mistakes where the current lies; but if he puts into his failure no self-will, the current finds him in time and takes him where he belongs.

Which of the religious institutions of to-day are "in the current?" Are the churches which discountenance science, reject and expel honest men for opinion's sake, cling to the old because it is old without asking whether in the light of to-day it can be held to be also true, and refuse to modify their statement of faith when they know it is no longer a statemet of their faith—are such churches, being manifestly out of the trend of facts, yet in the trend of ideal religion? Is this God's universe, or is He chairman only of the religious section? If it is all His, then whatever is proved to be true anywhere in the range of human knowledge, must have inferential bearings upon religion; that is to say, any tenet of faith which disputes an ascertained fact is, by that token untrue, no matter whether it be a fact of astronomy or ethics, of biology or biography, of consciousness or conscience.

To the mind convinced of the necessary harmony of all truth of any kind with every truth of all kinds, the smallest grain of fact bars the progress of the most gorgeous cavalcade of theory. That little fact will not be stepped upon nor buried nor persuaded nor terrorized nor converted. Nothing and no one will ever pass along that road to progress till a peace without compromise is made with that fact, and if that means to dismount and disrobe and leave treasure behind, and pride and name and praise and companion in fellowship, and to pass through with just your life—why, then you are with the universe which is on the side of that stubborn little fact, and you are in the current of truth which will bear you toward all truth.

The church or the man that will not acknowledge suzerainty of the fact in its own domain, but makes an excursion around through other territory to escape it, never gets on the truthward side of it at all—as you may follow the bank of a meandering stream ever so far, but you cannot cross without a bridge.

The theology of the ages has settled with the facts it has met along the course of progress, one by one, sometimes most reluctantly, with payments long withheld to its own hurt, facts of astronomy and geology and history and morals and consciousness. And after each equitable settlement, theology has pressed forward upon the rising tides of life. Only as the historic churches of to-day will consent to settle honorably with the facts of evolution and of biblical science and of native human dignity and of the heart's uncoached aspirations that ask no leave of systems of theology to feel at one with God—only thus far are they in the current that makes toward the safety of truth.

And what of the churches that profess to be free from the bonds of the past? Are they therefore safely launched in the right current? By no means "therefore." If a church exists mainly for the bill of exceptions it has made against another and older church, it seems to me that church is tied to the past quite as much as any. To be on the right side of a dead issue isn't much more vitalizing than to be on the wrong side of it; and it is just possible that the side which was wrong intellectually was the more nearly right in spirit. And it is the spirit of truth that leads into truth. (I would rather be good unquestioning Sister Angelica in the convent than the "Squire" of "Robert Elsmere;" but it would be better still to possess both reason and heart.)

We can rejoice that there are so many liberal churches that hold to the essentials; liberal not in opinion but in spirit and practice. The liberal church of this character is with the tide and times in those respects in which the true orthodox church is against them. The true liberal church knows no heretics but the insincere, the selfish and the lazy. It has no fear of science delving in the rocks or in the Bible, because it glories to believe in "the God of the things that are," and is convinced that no corner of the universe shelters a lie. Against such a church it is impossible that impediments should be thrown up by progress. The stars in their courses fight for it, as do the atoms in the laboratory and the facts in history, and the common sense and aspiration in men.

The churches of the traditional faith go on saying, "We are just as orthodox as ever," but patent facts deny it. Their strongest and most influential preachers, almost without exception, are those least wedded to what is mediæval in their articles of faith. And who has not heard over and over the naive boast of some good evangelical brother or sister: "Why, our minister is almost as liberal as yours!" These are the ministers most in demand in the average church to-day, while many of the communicants tacitly admit that their "form of faith" is a form indeed.

This is the dark and painful side of it all. Last Sunday I heard an Orthodox minister preach in a large and influential church upon "The origin and Inspiration of the Bible." After reciting glibly some of the best-known facts brought to light by the higher criticism, such as the impossibility of knowing when or by whom most of the books of the Bible were written, and the certainty that they

had suffered considerable alteration at the hands of editors and copyists, he said with a light wave of the hand: "But why should any consideration of this nature disturb the devout believer, *since this is God's way of preserving the holy scriptures to us!*" If the man had stated his conclusions fairly and plainly, not even the stupidest person present could have failed to understand that *he did not believe in the infallibility of the Bible.* But far be it from him to put himself on record in any such manner. The whole effort of the sermon seemed to be to persuade the people that really the higher criticism was an innocent sort of thing—it didn't touch any vital point; he knew all about it, and after five years of college life where it raged fiercely all around him, he had come out a firmer believer than ever! How soothing—and how stultifying! But do not such things, unhappily all too common, show that great numbers of the clergy see the hand-writing on the wall, know that they must accept the inevitable, and begin to accept it with the utmost possible bad grace? Anything but to admit themselves fallible! Anything but to allow that the men and the churches whom they have disfellowshiped and denounced as heretics and blasphemers for daring to arrive at certain opinions in advance of them! were often all in the right! Anything rather than go a step beyond what personal safety counsels! And yet one *must* set up bulwarks against the danger of being regarded *too* orthodox *to-morrow!*

"With about as much religion as my William likes," said the old lady to her son, concerning the girl she had selected as her future daughter-in-law. Will the artless young thing play up to that reputation as near as she knows how?

For sincere orthodoxy I have much respect; for the honest and bewildered questioner, much sympathy; but for another class, which need not be designated, it is also unnecessary to designate the sentiment.

This, the dark and painful side. But there is an open and hopeful side of frank advance, for not all of liberality or generosity is upon the side of liberalism, by any means. Progress depends not upon one's position at any given time, but upon the direction in which he is moving. And the best of all, upon either side of the dividing line of dogma, is the rising tide of the humanities that insensibly carries us all forward and inward towards the heart of things and towards each other. The safety of the church and of the world is in this current that makes for God through the meandering stream of human good. C. J. B. C.

September.

All of the reaping is over and done,
Green are the pastures and still,
Warm lies the earth in the smile of the sun,
Brooding on meadow and hill.
Hardly a leaf by the light breeze is thrilled,
Wide is the peace of the sky;
Yet in the silence the Summer, fulfilled,
Whispers her children, "Good-by."

—*Priscilla Leonard, in Outlook.*

It takes great love to stir a human heart
To live beyond the others and apart.
A love that is not shallow, is not small,
Is not for one or two, but for them all.

Charlotte Perkins Stetson.

Notes by E. P. Powell.

Education for September Opens with an article by Hon. Henry Sabin, on the Proposed Changes in the Chicago System of Public Schools. Among other suggestions noted, is that for vacation schools in the crowded parts of the city. At present these children are turned loose for three months every year. Architecture of school buildings is particularly looked after, and playgrounds provided for, if possible, and if not, rooms for play are provided within the buildings. It is recommended to employ school visitors who shall act as inspectors of the condition of the schools. How this would work, without ending in a lot of reports of a gossipy sort, and of little value does not seem clear. Drawing, Music, and Physical Culture, are all considered; but there seems to be as yet no philosophical basis determined for educational work. It should be understood that there are three points to work at, in the development of the human being: the frontal brain, the hand, and the articulating organs. Education therefore divides itself philosophically into culture of the hands, culture of the voice, and culture of the brain. If one half the day is given to the brain, the other half should be given to the hands and to the organs of expression. It is an excellent recommendation that every teacher employed shall bear a certificate from the Normal school of the city, or a diploma of an approved college, or a proof of nine months study of pedagogy; and must furthermore hold a certificate, signed by a physician, that the candidate is possessed of good health. These are some of the recommendations of the Educational Commission appointed by the Mayor of Chicago. Evidently we are on the high road to a thoroughly digested American system of education.

The Czar's appeal for universal peace is naturally met with about equal degrees of joy and amazement. There is no question of the honesty of the ruler of the Russias; but there is a question as to the immediate possibility of realizing his desire. With a new alliance between England and Germany; with France in a furious commotion over the Dreyfus case, endangering her peace with Germany; with the relations between England and Russia seriously strained, the strongest believer in peace, and in its ultimate possibility, will doubt the realization of any immediate hope for disarmament. However, it is a noble idea, and one sure of realization, if not now, at least early in the twentieth century. The issuing of such a state paper indicates a great stride ahead in European sentiment. Let America beware of falling into the slough of creating a large standing army, just as Europe declares that disarmament is essential to civilization.

The recent comparative tests which have been instituted in Germany, show that the vegetarian is not only the stronger person, but capable of enduring physical tests under which the meat eater collapses. These victories have been won in walking matches, and on the bicycle track, and in the harvest fields. When the farmer told Thoreau that he could not do hard work without eating meat, Thoreau quietly pointed to his oxen, and said, But

I perceive that your oxen do not eat meat. The time is evidently near at hand when the people will comprehend that the whole sin of intemperance does not consist in what we drink. Dr. Kellogg says, that the bottom of the ill health of modern civilization is wrong eating, and too much eating.

Those who have been afraid that radicalism was determined to involve the permanence of the family, will be encouraged by the report of the Evangelical Social Congress, held in Berlin. Dr. Rade reported several hundred answers to a list of questions sent out to working men. These questions included, What is your opinion of the church and the clergy; of the value of a sermon; of church festivals; of baptisms, marriages and confirmations as church ordinances; of the bible; of Christ; of God, creation and miracles; of death and after death; of marriage and the family life? The answers indicate that the radical social democrat of Europe, as a rule, considers the church as a mere means in the hands of the priest, to benefit privileged classes. He despises church rites. Of Christ there is a general conviction that he is a real character who is neither understood, nor believed in, by the church at the present day. But radicalism defends monogamy. Marriage and family life are regarded as sources of the greatest blessings; and it is deeply deplored that the present conditions of industrial life interfere with this happiness. There is an almost unanimous sentiment in favor of maintaining the highest moral standard of family life, for the education of the children.

The *Northwestern Christian Advocate* crowds a deal of common sense into a few paragraphs, when it says: "The little Netherlands, with young Queen Wilhelmina, with its four and a half million of people, has ruled the Dutch Indies with their 34,000,000 of people, and has done it well for two hundred years. The islands export products to the sum of nearly $60,000,000 a year, and import goods to the sum of about $75,000,000. The supposed unfriendly and dangerous experiment in population mixture is risked bravely by the Netherlands, while we with 75,000,000 people, profess to fear the Philippine mixture of 8,000,000 people, although 5,000 miles lie between us.

Recently has appeared a book entitled "Rex Regum," the object being to demonstrate that we have an authentic record of the physical appearance of Jesus Christ. Dean Farrar replies that the argument of the book is absolutely unsound. He calls attention to the fact that there are three types of pictures of Jesus: the Byzantine, which is grossly repulsive, the Greek, which is radiantly beautiful, and the Roman, which was characterized mainly by its dignity. He calls attention to the fact that there is not the slightest mention in any early Christian literature of any relic of the Christ. Not only were pictures regarded with suspicion by the early Christians, but they had glorified Jesus as the eternal God, and lived in the constant expectation of his immediate return. Is it not on the whole a blessing that we are absolutely without any record of the material appearance of the Great Teacher?

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

Obscure Martyrs.

"The world knows nothing of its great men"

They have no place in storied page;
  No rest in marble shrine;
They are past and gone with a perished age,
  They died and "made no sign."
But work that shall find its wages yet,
And deeds that their God did not forget.
  Done for their love divine—
These were their mourners, and these shall be
The crowns of their immortality.

O seek them not where sleep the dead,
  Ye shall not find their trace;
No graven stone is at their head,
  No green grass hides their face;
But sad and unseen is their silent grave—
It may be the sand or the deep sea wave,
  Or a lonely desert place;
For they need no prayers and no mourning bell—
They were tombed in true hearts that knew them well.

They healed sick hearts till theirs were broken.
  And dried sad eyes till theirs lost light;
We shall know at last by a certain token
  How they fought and fell in the fight.
Salt tears in sorrow unbeheld,
Passionate cries unchronicled,
  And silent strifes for the right—
Angels shall count them, and earth shall sigh
That she left her best children to battle and die.

—*Sir Edwin Arnold.*

What Shall We Do?

DANGERS OF IMPERIALISM. By Edwin Burritt Smith of the Chicago bar.

The question, "What shall we do with our islands? assumes that the Spanish islands have become ours, and that the problem of three months ago has become a different one. The situation has changed, but the real problem remains the same. Aside from our position in the Philippines, the expected has happened. We are in a position to dictate terms of peace. The question is whether, having attained the object of the war, we shall make peace, or continue it for ulterior purposes. Shall a war begun for liberty be turned into a war for empire? Shall a war undertaken for humanity be continued after its object has been more than attained solely for conquest?

Prior to the declaration of war no one advocated war to acquire islands or any territory whatever. The conscience of the country would not have tolerated any such demand, nor would it have permitted any war for conquest. The disavowal of such purpose in the official declaration only expressed a fact that was already known to all. While the war has changed the relations of Spain to her island colonies, and we have assumed certain responsibilities to their people and to the world in respect to them, we may well at this time pray—

"Lord God of hosts, be with us yet,
  Lest we forget—lest we forget."

The crisis which we face calls upon us to remember not merely the purpose with which we entered upon the war, but also the character of our institutions, the counsels of the fathers and the experience of a century in pursuance of those counsels. It also requires us to consider our unique position and

the tremendous responsibilities which are already ours. It is too late to inquire whether we should have entered upon the war. The step was taken somewhat jauntily and without serious inquiry as to its necessity, but it is irrevocable. That it commits us to serious responsibilities, from which there is no escape, is obvious. The question now is whether we shall discharge these responsibilities with the least possible deflection from our true course, or whether we shall in their discharge enter upon a policy of "imperialism."

. . . . . .

Our Government is formed "to establish justice, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity." Its duty lies entirely within these purposes. The presumption is great that we shall still, as in Washington's day, best promote justice and the general welfare by cultivating "peace and harmony with all" nations, and by "diffusing and diversifying by gentle means the streams of commerce, but forcing nothing." In what we do and what we omit in both the Atlantic and Pacific we should have regard to our commanding position and the mighty responsibilities which are already ours. We should, as to all these islands, insist upon "the open door" and as to none of them assume any unnecessary governmental responsibility. A nation which is committed to the position that all men are of inalienable right equal before the law can make no provision beneath its flag for subject peoples. Taxation without representation is still tyranny. Government by force is still despotism. Force, even when touched with philanthropy, cannot be employed as a chief instrument of free government.

Edwin Burritt Smith.

Chicago, Aug. 2.

Correspondence.

"The Well-Gowned Woman."

There comes to me from many directions the question: "Have you read in the last NEW UNITY Celia Parker Woolley's article on the Federation of Woman's Clubs, entitled 'Two Months in the Rockies'?"

Yes, I have read it, lent it to my neighbors, and recommended it to be read in clubs. I shall read it to my bible class, if they will hear it, next Sunday. She has said just the right word on many subjects, but on none has she met my feelings more fully than in her remarks on the newly-coined expression, "well-gowned women."

I wish this article might be read and discussed in all our clubs. She was inspired by what was before her, just as Key was in writing the "Star Spangled Banner." Never was there a truer following than his description of what was before his eyes. And well Mrs. Woolley says, "How quick, after all, is the dull, old world to recognize the real thing."

We never can have the new and true civilization for which the world waits, until women take up and act upon this subject of woman's dress—until women, representative women, as she says, shall get out from the bondage of the dressmaker.

Oh, with what fervor, emphasis and feeling I heard Professor Gates exclaim, in one of his lectures: "Oh, if these women but knew what they could do by the mighty power of thought, they could do more for the suffering Cubans than all the Senate and House of Representatives!" But what can they do for the world while their minds, thoughts and souls are as much under the power of the dressmaker as the material of their dresses is under the power of the shears that fashion it?

L. H. STONE.

Kalamazoo, Mich.

A Distinguished Hindu Religious Reformer Coming to America.

TO THE EDITOR:

I would like to call the attention of liberal churches and societies in this country to the fact that Mr. B. B. Nagarkar, an eminent representative of the Brahmo Somaj Movement of India, is soon to arrive in this country, with the purpose of spending the coming autumn and winter here in preaching and lecturing. During the past six or eight months he has been speaking in England. He has given a series of lectures in London under the auspices of the British and Foreign Unitarian Association. In Birmingham he addressed more than 3,000 people. Many prominent pulpits in various parts of England have been occupied by him. He expects to reach America about the middle of September.

Mr. Nagarkar is an interesting and able lecturer. He is a man of culture and large intelligence, and has an excellent command of the English language. He has also much spiritual power as a preacher. What is perhaps of most importance, he represents India's very best and most advanced religious thought—that thought with which all Unitarians and other liberal Christian people in this country should be in warm sympathy.

Unfortunately we have had among us one or two representatives of the religion of India who were scarcely better than adventurers, and still others who, while men of character, are advocates of forms of religion so backward-looking that progressive minds can have but little sympathy with them. It is not so with Mr. Nagarkar. He represents, as does Mr. Mozoomdar, the one native religious movement of India, which is profoundly spiritual, distinctly forward-looking, in line with western thought, interested in science, in sympathy with the spirit and teachings of Jesus, active in education, striving for the social and religious regeneration of the Indian peoples. For the sake of the cause which he represents, therefore, he ought to receive a hearty welcome among the liberal people of America.

Mr. Nagarkar is not wholly a stranger in this country. With Mr. Mozoomdar he represented the Brahmo Somaj at the World's Parliament of Religions in 1893. After the Parliament was over he remained for a time lecturing with great acceptance in various parts of the West. In my recent visit to India I saw much of him and his work, and was increasingly impressed with his ability. He

comes with letters from Mr. Mozoomdar, whose two visits to this country, and whose books published here have made him so widely known; and also with letters from leading Unitarian ministers in England, among others Rev. W. Copeland Bowie, Secretary of the British and Foreign Unitarian Association, who speaks highly of his sermons and lectures over there.

Some of the subjects upon which Mr. Nagarkar speaks are, "India and her People," "Woman in India," "The Problems of Modern India," "The Brahmo Somaj," "Brahmanism," "Buddhism," "Christ and Christianity as interpreted by the Brahmo Somaj," "Common Religious Ideals of the East and the West." Several of these lectures are illustrated with stereoptican views. His address will be 25 Beacon St., Boston, care of the American Unitarian Association. Mr. Nagarkar would like to make engagements to preach on Sunday mornings as well as to lecture week nights and Sunday evenings.

J. T. SUNDERLAND.

Oakland, Cal., Sept. 3.

President Eliot has answered the argument that war alone makes manly character, by showing how in the industrial conditions of to-day all the occupations of men call out the heroic element of character, and some of them require such courage, such valor, such fortitude as war is supposed to alone require.

Those who defend war say that it is necessary, that without it nations cannot prosecute their development, and the world must stagnate, and forfeit its present attainments. To which the head of the greatest power in Europe replies that war is not necessary to the most essential interests and legitimate projects of guvernment. We may concede that war is necessary for territorial aggrandizement, for tyranny over weaker peoples, for the defense of injustice; but the "most essential interests and legitimate projects of governments." And it is for these legitimate projects and non-esential interests that the prosperity and the happiness of nations is sacrificed. May we not hope that Americans who have been cherishing projects and thinking of interests which would demand war for their furtherance may take council. Is not the greater American, who would win territorial extension and world power by the sword, shamed by the proclamation of the truth that these are illegitimate projects, by no other than the monarch of all the Russias?

* * * * *

There are but two instances left beyond the pale of law, one is the industrial relationship; the other is the international relationship, And it is only a matter of time before strikes and lockouts will be as illegal as duels, and labor and capital will be under the necessity of submitting their differences to a higher tribunal, just as the states of our Union are now compelled to do. Cumpulsory arbitration between capital and labor is the next step which law is going to take in the development of its province within the nations. And compulsory arbitration of all international differences is the sure and certain consummation of the great world-wide movement toward law, justice and order.—*From a Sermon by Rev. Leslie W. Sprague.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

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The Sanctities of Life.

AN ADDRESS AT THE EIGHTEENTH ANNUAL HELENA VALLEY GROVE MEETING HELD AT TOWER HILL, WIS., SUNDAY, AUGUST 28, 1898, BY REV. FRED V. HAWLEY, JACKSON, MICH.

"There is no great and no small
To the soul that maketh all.
Where it cometh all things are,
And it cometh everywhere."

The terms we use in describing things are only relative or comparative in their meaning, whether we refer to position, quantity or quality. What is large? Something that occupies a little more space than some other thing which we call small? What is small? Something that occupies a little less space than some other thing which we call large. We say the earth is very large, and so it is, compared with the single continent or the tiny island; but the earth also is very small compared with the mightier planets that wheel in space, and these mightier planets are insignificant compared with the interstellar spaces, the "pores of the universe" as they have been called, and these are small compared with the vaster distances. The term large is only comparative and so is the term small. I have spoken about pores. The scientist tells us that under a strong glass, not only the pores in the skin, but the human hand itself is only a floating vapor; and he tells us, too, that it is possible to drive a current through what we call solid rock.

"I know there are sounds I do not hear and colors I do not see;
I know the world has numberless doors to which I have not the key."

This relativity applies just as well to qualities mental, moral, spiritual, to what we call "religion," if you please, as to astronomy, geology or chemistry. Good and bad signify only comparison and are quite as relative as the terms large and small. We call that good which is more desirable than something else which we call bad. But these are only relative terms as we know, for "one man's justice is another's injustice, one man's virtue is another's vice, one man's beauty another's ugliness, one man's wisdom another's folly, as one beholds the same objects from a higher point." The terms virtue and vice are quite interchangeable. The virtues of society are the vices of the saint. These terms are only relative, and their very use simply marks the different stages of development in different individuals. I see a man whose ideal of a good fellow is one who is free and easy in his habits, and who for the sake of good companionship will fill his stomach with alcohol. Another man's ideal of a good man is one who has the physical force and the will which says, "I brook no insult, and whoever tramples upon me must suffer bodily." I need not multiply illustrations. Emerson has put it all again when he says, "Every man sometime has a fear lest his neighbor cheat him." "The time comes when he has an equal fear lest he cheat his neighbor. Then he

has changed his market cart for a chariot of the sun." But we must not forget the market cart is also necessary. If there is to be an apple at all it will sometime be in the blossom state, sometime be a green one. It would seem foolish to condemn the green apple because it is tough and bitter instead of mellow and sweet. However unpalatable it may be to-day, leave it in the sunshine instead of hurling it into the darkness. Light and warmth are what it really needs. Most of the injustice, hatred and cruelty in the world come, I believe, from a failure to realize the divine unity. We have revelled in our classifications, our fine distinctions even to the seventy-six elements, our organic and inorganic, our mineral and vegetable, our white and black, rich and poor, believer and unbeliever, Catholic and Protestant, Calvinist and Armenian, regenerate and unregenerate—O what a list might be made but I spare you, for what do they all amount to anyhow? We are finding out that no man can draw the line exactly, even between the vegetable and the animal, between material and spiritual; that what we call spirit may be simply invisible matter, and what we call matter may be and probably is quite as spiritual as that which we are supposed to worship with. All are manifestations of the one infinite life. Oh, how such a thought makes for charity, brotherliness and a love that is boundless! Once grasp this thought and it would be quite impossible for a prominent clergyman to be saying, as he did lately, "I find I am unable to get a general sociable of my church. They come in layers. If the lower layer comes the upper layer stays away." Think of it, friends, when the only ground of separation is often not even a question of morals, but millinery! Equally foolish it seems to me are our divisions on account of beliefs about gods and bibles, heavens and hells, forms, ordinances, sacraments, even forms of church government. Here again is it not true that the barkings and bitings are all efforts to emphasize the distinctions of great and small which do not really exist? We miscall these efforts by many names, "loyalty to Christ," "religious backbone," and so on, a great many high sounding phrases. Let me confess that backbone is something I admire, but I like it better when it is ornamented with a head.

Friends, I believe really that most of the trouble along the line of religious intolerance to-day comes from a lack of comprehension. Over yonder on the hillside sits a little bird, swinging and singing in the golden sunshine, and his little throat swells out with the melody until it seems that the whole soul of the little creature is going forth in song. While he sings up creeps the ground mole, pokes his head out and says, "What in the world are you making such a fuss about?" And the little bird says, "Oh, the air is so soft and balmy, the grass and the trees and the flowers are all so beautiful, and the sunshine is so warm and bright. The earth is filled with beauty and I must sing for joy." And the mole says, "What nonsense! I have lived in the earth all my life and I know that it is only filled with a few roots and sticks and stones."

Let us hope they did not fight. How often in our sociological studies here have we quoted Herbert Spencer's word, "No one can be perfectly free until all are free; no one can be perfectly moral until all are moral; no one can be perfectly happy until all are happy." And we have tried in our evening lectures to emphasize the thought of the divine unity as the solution of questions concerning corporations of capital and unions of labor. Here again it seems to me we must learn the truth sooner or later that there is no great and there is no small. "All are needed by each one." But I forbear to discuss this further, it has been so strongly presented in the meetings gone by.

But what about our separations when they are purely a question of morals? We must admit that this is a very delicate point with many people, but I trust that we who believe in the motto inscribed there, over the fireplace, that wonderful word "Evolution," know that the terms moral and immoral, good and bad, are only relative, that life is continually developing and unfolding, that there are no fast and fixed lines anywhere, that as the little child learns to walk through stumbling and falling, so you and I grow mentally, morally, spiritually, by our hard experiences in life. Let us beware then of prating too much about great and small, of talking too glibly about saints and sinners. Oh, well may we all say the prayer of the king's clown, repeated as you remember by the king himself, "God be merciful to me, a fool."

So often do we see indifference, ostracism and bitter persecution practiced by the professed followers of the great Nazarene because their goodness is so great it must be kept "unspotted from the world." "Let us beware of contamination." It is the one thing that has been dinned in my ears from my youth up and even now, when sometimes my heart goes out to some poor soul, the members of my church, who love me, come and say, "Mr. Hawley, would it not be better under the circumstances to keep away?" In a little Michigan town a clergyman with red-faced anger recounted to me not long ago how he had been insulted by a supposed friend who had so far presumed upon him as to introduce him to a saloon keeper. As the flashes mounted in his eye, he said, "Why, I was furious! The idea of introducing *me* to that saloon keeper." And in that same little town the W. C. T. U. (and I do not say this as anything against it. It means well. It has done a grand work in many places) urged on by such preachers, keeps a catlike watch on the saloon keeper, to know if he pulls down his shades at the right time and turns the key in the door when the law says he ought to, while intemperance is rapidly and mightily increasing there. "What would I do about it?" It is a great problem and I am inexperienced, but I have thought many times of a plan I would like to see tried at least once:—If all the members of that Woman's Christian Temperance Union and all the members of all the churches in that town, and all the people who believe in law and love, in sobriety and manhood, would put their shoulders together and throw an influence around that saloon keeper such as they might, would go to him if need be and hold his hand in theirs and say to him, "We believe you are making a mistake. We are afraid of what may come to some of the men who are weak, to some of the boys who do not know yet how to take care of themselves, and we want you to give up this business, and we will help you to some-

thing else; we will see to it that you will have a livelihood and never suffer." I would like to see that tried, and something tells me that it would not be a year before the saloon keeper would have to *move* under such a fire as that. And I would like to see a similar policy tried on our criminal classes as we call them, debased men and abandoned women whom we talk of as fixed factors in our great civilization. I have read somewhere the story of a perfect Apollo of a man, strong, straight, handsome, educated, refined and polished, with a great heart of sympathy, and as he walks one day down the street, there in the gutter, in the dirty water, with her poor bloated face, lies a human being and there is something in that sight which touches him very tenderly. He looks and looks again at the face until he loves it, and he picks the body up and in his own arms bears it away to a place of safety, where the skill of the finest physicians and the best trained nurses is brought to bear, and after many weeks, aye, long months have passed and she has been born again, re-created, on a happy day he says, "I have loved you and redeemed you. Will you give me the life which I tried to save?"

With the hot flushes mounting to her brow she turns away her face and says, "Oh, sir, you must not speak to me of these things."

"Aye, but I will speak."

"Oh, but you cannot know who and what I am or you could not say this. You must not say it for your own sake."

"I know all. I saw you in the depths of your degradation, and I have loved you and redeemed you knowing all."

"Oh, but I would be a disgrace to your family and your relatives."

"No. I will set you before my Father without one accusing voice."

And with the tears streaming down her cheeks, she says, "Then take me. Every drop of my heart's blood thanks you and shall serve you. Let me learn to be like *you*. Teach me day by day and I will be sometime like *you*."

Is that a fancy picture, friends? Nay, nay. It is only a dim hint of what Jesus of Nazareth and every great loving soul the world has ever seen, has done for you and me and all humanity. No wonder that such are called the world's saviors and redeemers. O for their great love, their wonderful patience. But here let me add this warning,—let none of us be discouraged ever. It does sometime seem a long way from mole to bird, from mollusk up to man, but the journey is forever being accomplished, and I thank our nature teacher, Miss Shryver, for having said that word so many times in the weeks gone by—"The world is not made but is making." We may say the same of man, and this is the meaning of life—time, trial.

> "He fixed thee mid this dance
> Of plastic circumstance,
> This Present, thou, forsooth, wouldst fain arrest:
> Machinery just meant
> To give thy soul its bent,
> Try thee and turn thee forth, sufficiently impressed."

So friends, the great question is not *where* we are to-day, whether here or there or yonder, but the real question is, are we *moving* consciously, willingly? Are we willing to spread the sail and ply the oar and help the current that helps us? Then blessed be life, common life, all life with its varied and strange experiences. In all there is the power of redemption by growth.

In Jackson, Michigan, is the great State prison. I have seldom been able to view that mighty pile with its massive frowning walls, without feeling a great lump in my throat, and heaving a sigh as I passed. I have a letter here from one of the negro boys in that prison, in on a ten years' sentence which he has nearly served out. This letter he wrote to the Governor of Michigan soon after the beginning of our late war with Spain. I want to read it with your permission:

> "I am not writing this letter hoping to get released sooner. No, sir, far from it. My time is short and I can finish the sentence, only I want a chance to be of use to my country when I get out. I am thirty years old and stout as a mule. No, Governor, I have a request to make in another form. I mean business. If your Highness thinks different of me, just try me. I appeal to you in behalf of a friend here. He is a young white boy, twenty years old and is serving a life sentence. What I want you to do is to take him, for he would make a soldier the country would be proud of. We would like to go to the war together, but if you choose to take one and leave one, take him. Let him go and give him a chance to redeem the past. I love him and can trust him and I am to take his place here in prison and would do it cheerfully. He would come back after the war is over, I know he would, unless he was killed. If you will let him go I will take his place and serve out his sentence if he doesn't come back."

Friends, what a lesson is here for us who talk so much about crime and criminals, who are, alas, so often like the woman on a Michigan Central train, as it stopped by the great prison wall to put off two men inside the bars. She, holding up her children before the window, talked to the larger boy in a Sunday School book fashion about these men, as if they belonged to another class of beings entirely, aye with all the blatant curiosity we would expect for a side show with a hand organ and a monkey.

I found as I climbed to the top of Sugar Loaf yonder, that the great rocks are covered with crinkled moss and I saw the deep valleys softened with beautiful green; so that great prison, since this letter, has for me been edged with beauty and cushioned with tenderness, and now as I pass it in fancy I see at least one green vine clambering over its walls to tell of love and heroism and to say again what Emerson has said:

> "There is no great and no small
> To the soul that maketh all.
> Where it cometh all things are,
> And it cometh everywhere."

Oh, have we not been told that the shadows would drop away, that the radiance would brighten as we go, and on this read there shall be no sunset? We have sometimes gone on with fear and trembling, with tear-bedimmed eyes because we could not see the way; but when we get above the mists into the clearer light, we find ourselves free and fearless. Father, may the guiding light still go before, until we find ourselves consciously one with the Eternal. Amen.

No good can come to women, more than to any class of male mortals, while each aims at doing the highest kind of work which ought rather to be held in sanctity as what only the few can do well. —*George Eliot.*

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FIFTH SESSION.
TO BE HELD IN CONNECTION WITH THE TRANS-MISSISSIPPI EXPOSITION AT **OMAHA** OCTOBER 18 23 1898

To the Liberally Minded Members of our Orthodox Churches:

The fifth session of the Liberal Congress will be held in Omaha, in October next, in connection with the Exposition now open there.

The aim of the Congress is to bring together the "free men of the spirit," of all churches and religions in our country, for the study of the common life of the spirit. Believing that all earnest men, however they may differ, will differ with a deeper respect for each other's opinions as they come face to face with each other, in an expression of each one's thought; the supporters of the Congress believe, also, that earnest men will find that they differ less than they have supposed themselves to do, as they realize that "unity of the spirit" which is thus discovered among those who love truth and hunger for righteousness, seeking all alike the life divine in all things human. The Congress exists to promote this toleration of reason, this sympathy of spirit.

The undersigned, officers and directors of the Congress, commend it to the interest and co-operation of the liberally minded members of our orthodox churches.

There may be those, without doubt, in our orthodox churches, who will consider any such fellowship with unorthodox churches and with other religions as, in some way, a disloyalty to orthodoxy, a faithlessness to its institutions, a doubt or even a denial of its creeds. And naturally so, to those who do not see Christianity in its historic relations, as an outcome of the evolution which we call history; and who thus think of it only as a something exceptional, miraculous, exclusive, monopolistic. To those of us who do see Christianity in its historic character, its evolutionary relations, and who abide in the orthodox churches because of our historic sense, because of our recognition of the value of continuity in religious development, of our piety or reverence for antiquity, our conservative instincts, and our delight in the consciousness of this rooting of Christian institutions and creeds and symbols in the larger life of man—to all such, our very loyalty to the Christian Church constrains us to seek to come in touch with all "who profess and call themselves Christians," with all who profess and call themselves human.

Christian institutions are to us far more than Christian institutions—they are human institutions. They are builded upon the institutions of antiquity. They form a temple of humanity. We hold ourselves most loyal to these institutions in refusing to be imprisoned within them, to be separated by them from the spiritual life of man out of which they have grown; in reaching out through them to all who are seeking the higher life of God in man—the life to serve which they were slowly fashioned in different lands, through different ages.

To us the Christian creeds are no mere expression of the Christian consciousness, demanding of their confessors a separation from those who cannot accept them in part or in whole, a hostility to other forms of religious consciousness. As we see these creeds, they are the flowering forth of the essential spiritual faiths of antiquity. In them we find the highest ideas and the loftiest ideals, the noblest aspirations and the divinest institutions of mankind, the deepest faiths and largest hopes and sweetest charities of human nature; unfolding in the form of classic philosophy and eastern theosophy, and sunning themselves in the light of the spiritual consciousness of Jesus. The two great Catholic creeds, read in the light of their historic evolution, seem to us to be the efflorescence of paganism. They call on us, therefore, for fellowship with all those, of whatsoever name, who are seeking reverently the life of faith and hope and love, the life out of which Christianity grew, the life of Jesus himself.

As we read the life that was in Jesus, we are called in our discipleship of this Master to follow him who said: "Whosoever shall do the will of my father which is in heaven, the same is my brother, my sister and my mother;" who reminded those who would have hemmed him in behind the stone walls of Judaism, "Other sheep I have which are not of this flock; them also must I bring, and there shall be one flock and one shepherd."

Where we find the high water mark of our Gospels is where the common consent of Christianity has found it—in the Spiritual Gospel, the Gospel according to St. John; the introduction to which sets forth as its central thought the truth, "That was the true light which lighteth every man which cometh into the world." The doctrine of The Logos, or Word of God, according to this Gospel, is the doctrine of the divine light which is in all men, the light of reason and consciousness and affection; the light of the intellectual and moral and spiritual nature of man. All those who are following that light which reveals and confesses truth and beauty and goodness, and are ordering their lives after that infinite and eternal law which, as Philo long ago declared, is the vicegerent of God, the great Shepherd of the flock of God—the starry worlds on high and the moral world within the soul of man—all such are the followers of The Logos, or Word of God, and must be, therefore, the followers of him in whom that Word "was made flesh." To

us, then, there can be no distinction as between the one true and the many false forms of religion, but only that distinction which St. Augustine long ago pointed out, when he declared that the true religion did not begin with Christ, but was older far; only since Christ came, it has been known as The Christian Religion.

As we remember, it was the Apostle of faith who declared, "Now abideth faith, hope and charity, but the greatest of these is charity." We who hold by the old faith must therefore own that to believe this and to confess it in our action toward those who differ most widely from us in our creeds, is the supreme act of faith.

We accept the noble definition of the true Church which is contained in the most sacred office set forth in the Book of Common Prayer; when, after having partaken, in the Holy Communion, of the outer symbols of the life in common, we are taught to give thanks to God that we are "assured thereby that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people."

This is the charter of liberty wherewith Christ and his Church have made us free. These be the ideals of liberalism in religion, because of which those who love most truly their historic churches and are most loyal to them, cannot remain shut up within them, in their secret sympathies or their open fellowship, but must reach out beyond them, and seek the sacred sympathy of the children of the All-Father, the faithful fellowship of all true souls.

Believing this, we feel that in this age pre-eminently, our orthodox churches need just such fellowshipping with the larger hope and freer faith which do not take shelter under their institutions and their creeds. In the breaking up of dogmatic Christianity which is going on in our age, the breaking up of the traditional outer body of belief which has grown around the two great catholic creeds, we find ourselves in an age of transition. That some new crystallization of thought will form in the minds of men goes without saying; just because man is mind and must always shape his thought of the infinite mysteries amid which he comes into self-consciousness, and must formulate these thoughts as best he can in words. That coming crystallization of thought doth not yet appear. In this transition time, what the orthodox churches need, urgently, is that they should learn, from the freer thought of those who have broken with the traditional forms of faith, what are the yeasting processes of man's mind in our day, and what the hints of the new crystallizations of thought which are taking shape in these apparently inchoate forms of faith. The heresy of to-day, as has been so often said, is the orthodoxy of to-morrow. That is alike the vindication of heresy and the justification of orthodoxy; the honor of the new thought which dares to free itself from the ancient body of belief, and the glory of the old forms of faith which can re-absorb the new truth and revitalize and remould themselves thereby. This disintegration and re-integration of faith, in the plastic processes of life, is the common experience of religion in our age; in which all who are earnest and spiritual must needs find themselves engaged, in different stages of the one process of religious evolution. For the hastening of this divine process we believe that what is most needed is that the faith which clings to form and the "faith-without-form" shall come to understand each other better, and thus help on the birth of the faith that is to be.

We, therefore, earnestly call upon all members of our orthodox Churches, who see the "one increasing purpose" of the ages, to co-operate with this effort for a realization of the unity of the spirit which is called by the name of The Liberal Congress of Religion. We urge an attendance at this coming session of the Congress by all who can find it convenient to be present, and, from all who recognize its importance, such financial help as they can bestow.

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FROM THE BY-LAWS.

DELEGATE MEMBERS.—Any church or society numbering twenty-five or more members, which may have officially shown its sympathy with this Congress by a contribution of not less than $10.00 to the treasury of the Congress within one year, shall be entitled to one delegate, with a delegate for each additional twenty-five members up to one hundred, and to three general delegates for every one hundred members of such society.

FELLOWSHIP MEMBERS.—Any person paying into the treasury the sum of $5.00 a year, or more, or $25.00 for life, shall be considered a Fellowship Member, entitled to all the privileges of the Congress.

This circular is sent to the religious press of the country in the hope that the character of the signers, as well as the nature of the message, will secure its publication in full with such editorial comment as the letter may suggest. The undersigned will be glad to furnish any further data and will appreciate any marked copies relating to the Congress, that may be sent to him. He solicits the co-operation consistent with the convictions of the editorial fraternity.

Respectfully,

JENKIN LLOYD JONES,
3939 Langley Ave., Chicago.

September 20th, 1898

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Religion is no haggard or stern monitress waving you from enjoyment; she is a strong angel leading you to noble joy.

MON.—The life of man always gains by the abolition of needless expenses and artificial wants.

TUES.—The jewel of innocence is more than a crown.

WED.—It is not in our power to avert the bitter failure which the earth may inflict; it is in our power to win the high success which God bestows.

THURS.—No man is a failure who is faithful and upright; no cause is a failure which is just and true.

FRI.—Test your sincerity by the manner in which you control or resist your evil thoughts.

SAT.—Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the threads of gold, which when woven together, gleam out so brightly in the pattern of life that God approves.

—*F. W. Farrar.*

Stout Hearts.

"The ancient oaks still hold the hill,"
The wild wind calleth cheerily.
"At them again with a right good will,
Whistling mad and merrily."
But though they've told a hundred years
And frosts have made them hoary.
The valiant veterans know no fears,
But stand in sombre glory.
"Roistering, doistering 'round about—
Oh! I'm a saucy fellow!

"I've stripped the coats from the woods about
And whipped the chestnuts yellow.
I'll fix those chaps with the hearts of oak
To the tune the thicket scatters,
And rout them till their colors gay
Are simply torn to tatters."
But still they stoutly stand the storm
All wintry winds defying,
Each in his faded uniform,
Though snowy flakes are flying.

—*Selected.*

A Brave Act.

Mr. Edison, who is known all over the world as a great electrician, was a poor boy. He sold papers, he ran errands, he did everything an honest boy could to support himself. The following story, relating to an event in his boyhood, shows that he was a brave boy:

One summer forenoon, while the train was being taken apart and made up anew, a car was uncoupled and sent down the track with no brakeman to control it. Edison, who had been looking at the fowls in the poultry yard, turned just in time to see little Jimmie on the main track throwing pebbles over his head, utterly unconscious of danger.

He dropped his papers on the platform, seized the child in his arms, and threw himself off the track, face downward, in sharp, fresh gravel ballast, without a moment to spare. As it was the wheel of the car struck the heel of his boot.

"I was in the ticket office," says the child's father, "and, hearing a shriek, ran out in time to see the train hands bringing the two boys to the platform."

Having no other way of showing his gratitude, the agent said:

"If you will stop off here four days in the week, and keep Jimmie out of harm's way, until the mixed train returns from Detroit, I will teach you telegraphing."

"Will you?" said Edison.

"I will."

He extended his hand and said, "It's a bargain, and so Edison became a telegrapher.—*Selected.*

We've got to get truth as we can in this world, just as miners dig gold out of the mines, with all the quartz, and dirt, and dross; but it pays. —*H. B. Stowe.*

Mrs. Cleveland and The Social Line.

Princeton society, like the society of all University towns, draws a sharp line between its collegiate population and what are called the "natives," or less learned or wealthy set. Not long ago two children whose parents are not of the collegiate set, came over, by invitation, to play with Ruth and Marion Cleveland. The play was reaching an exciting stage when the children of one of the college professors happened in, also to play with the little Cleveland girls. Little Ruth invited the newcomers to join in the play, whereat the elder child paused and said that her mother did not allow her to play with the —— children.

"Why not?" asked little Ruth.

"Because they do not belong to our kind of people," said the aristocratic young miss.

"Why," answered Ruth, "we have lots of fun —they come here and we go over to their house."

The play had received an awkward interruption and Mrs. Cleveland, noticing that it had flagged, inquired the reason. Ruth told her mother the objection of the new comers.

Mrs. Cleveland approached the aristocratic children, and in her kindest and sweetest way said to them:

"You must not disobey your parents, my dears. But the —— children have come to spend the afternoon with Marion and Ruth," and bidding the little aristocrats good-by she invited them to "come some other time." Then Mrs. Cleveland set about to heal the wounded feelings of her children's playmates, and certainly no woman ever succeeded better. As a result of her tact the once objectionable —— children are received everywhere, thanks to the common-sense for which Mrs. Cleveland is noted.—*Ladies' Home Journal.*

Snowflakes and Snowdrops.

A shower of snowflakes came hurrying one day
Adown from an April sky;
But only a moment on earth could they stay,
Alas! for the sun on high
Shot out glances so fierce on these flakes where they lay
That they trembled, and, melting in tears, slipped away.

A week glided by, when a wondrous sight
Was given one morning to greet.
The ground lately bare was now covered all white
With blossoms most dainty and sweet,
For the flakes that in tear-drops had vanished from sight
By the penitent sun were made snowdrops so bright.

—*Christian Register.*

Kindness creeps where it canna gang.—*Scottish Proverb.*

To do so no more is the truest repentence.—*Luther.*

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The Liberal Field.

"The World is my Country; To do good is my Religion."

TOLEDO.—A recent number of the *Toledo Blade* lies before us, in which a whole page is devoted to an opening of the club season, edited by Miss Grace Jennings. No less than thirty-four different clubs, circles and study classes are enumerated, ranging from a class in current events up to a Ceramic Club. Miss Jennings leads the Emerson class for the successive year, and the Unity Club is belated owing to repairs in the Unitarian church, in the parlors of which the club assembles. Something good ought to come out of these varied activities, something not so good may come if this tendency to clubs is allowed to drift unrelated to other causes and undirected by broad minds in the interest of the general good.

MR. NAGAKAR'S LECTURES.—As will be seen from the communication of Mr. Sunderland, Mr. B. B. Nagakar of Bombay is expected soon to arrive in this country. Mr. Nagakar made a favorable impression on a wide circle of friends during his last visit to the World's Fair, and he has that to say which ought to interest many people during his visit this time. We herewith print a list of the topics upon which Mr. Nagakar lectures. For further particulars see Mr. Sunderland's letter.

India: Her Life and Thought. A.

†1. India and her People: Their Social and Domestic Life.
†2. The Hindus and their Marriage customs.
†3. The Position of Hindu Women in Ancient and Modern Times.
4. The Problems of Modern India.
5. Ideals of Hindu Civilization.
†6. A Study of the Races that inhabit Hindustan.

The Brahmo Somaj. B.

†7. The Rise and Progress of the Brahmo Somaj.
8. Keshab Chandra Sen, the Prophet of Harmony.
9. The Work of Hindu Social Reform in the Brahmo Somaj.
10. Common Ideals of Religious Liberalism in the East and the West.
11. Evolution of Religious Thought in India.
12. The Message of the Brahmo Somaj.
13. Christ and Christianity as interpreted in the Brahmo Somaj.

The Religions of India. C.

14. A peep into the Aryan Scriptures.—The Vedas and the Upanishads.
15. Significance of Brahmanism and the Sacrificial Period.
16. A study or Buddhism and its Relation to Brahmanism.
17. Principles of Modern-day Hinduism—The Present Faith of India.
18. Esoteric Meaning of the Deities in the Hindu Pantheon.

NOTE.—Topics having † against them can be illustrated by specially prepared lime-light views never before shown in this country.

INDIA.—The following from a recent number of the *Indian Messengar* is a fresh statement of the old scandal of the representatives of the church aiding and abetting the government in some of its most scandalous proceedings:

"THE OPIUM QUESTION AND THE ESTABLISHED CHURCH.—The clergy of the church of England in India, it is well known, gave their hearty support to the Government opium policy, when the Royal Commision was sitting here three years ago. But the head of the Anglican Church, the Archbishop of Canterbury, has condemned that policy in the most unequivocal language. On the 1st of July he called together a meeting under the auspices of the Christian Union of London, at which he himself presided. In opening the proceedings the Archbishop referred to the evil effects of the cupidity of the British Government on the poor Chinese, whose temptation, he said, was on the increase, and if it became such that it could not be put a stop to, "it would be the result of our own action." He strongly condemned the attitude of those who hold that, because the Indian opium trade with China brings money into our coffers, it should be kept up. He held that no country was justified in raising revenue by providing temptations to evil. The discontinuance of the present opium policy would result in financial difficulty to the Government, but it should, as a great Christian power, make any sacrifice for the eradication of an evil which has been productive of such demoralizing and disastrous effects on the people of China. The following resolution was then unanimously adopted at the meeting:—"That, as the habit of opium-smoking in China is by general and unquestionable testimony most injurious to the physical and moral well-being of its people, and as the export of opium from India to China has been the main factor in creating this habit, and has also led to the now extensive growth of the poppy in China, and so added to its demoralization of its people, this meeting is of opinion that no consideration of revenue can justify Great Britain in allowing the continuance of our Indian opium trade." Copies of this resolution have been sent to the Prime Minister, the Secretary of State for India, the leader of the House of Commons, and to members of Parliament. We wish copies were sent to all Anglican clergymen in India."

JEWISH.—The New Year's holidays of the Jews are being celebrated, and the various Jewish publications come to our exchange table in their holiday attire, indicating aggressive vitality everywhere. In Chicago the Jewish star seems just now to be in the ascendency. Doctor Moses and his people have just dedicated their new Temple Israel on the corner of Forty-fourth street and St. Lawrence avenue. This movement is unique among Jewish synagogues in being a sort of people's movement, where the customary financial tests of membership are either greatly reduced or entirely removed. Only a few blocks away from this completed temple the corner stone of Isaiah Temple has been laid within a few days with impressive ceremonies. This is the new congregation organized by Doctor Stolz, and the new temple will be one of the impressive church edifices in the city. The auditorium is to seat twelve hundred people, and the cost is estimated at seventy thousand dollars. The Jewish temple on the North Side has recently installed a new rabbi, Rev. A. Hirschberg, to whom NEW UNITY bids welcome. On the ninth inst. the Jewish congregation of Peoria also dedicated a new temple, and Rev. Charles S. Levi, a recent graduate of the Cincinnatti School of the Prophets, was installed as minister. The venerable Doctor Wise took part in the ordination of his pupils in Chicago and Peoria.

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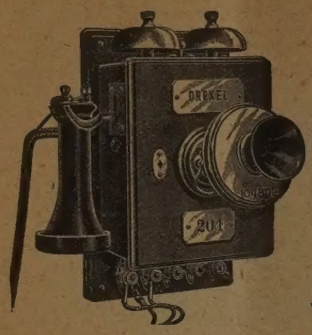

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